

the Alpine traveller, the convent of St. Bernard may have answered useful ends; but as a religious establishment, it is obviously unsuited to the New Testament Scriptures.—*Ch. Waldman.*

REVIVALS OF RELIGION.

The Pastor of the Church in Peppercell, Mass., writes as follows to the Publisher of the Boston Recorder, under date of March 1, 1837.

PEPPERCELL ACADEMY.

This institution, since its establishment two years ago, has been twice visited by the special influence of the Holy Spirit. In the latter instance, the displays of divine grace have been such as to demand special acknowledgment. On a Sabbath evening of last month, a number of young men, residing in the family of the Principal, Mr. Eldredge, and a season of religious or rather irreligious conversation in their chamber, proposed to go down into the parlor, and hold a dispute with Mrs. Eldredge on the doctrine of universal salvation. Mr. E. being absent to attend a meeting in a remote neighborhood of the town. They went down, and announced to Mrs. E. their object. She declined controversy, but propounded to them a number of searching questions. When Mr. E. returned soon after, it was manifest to him, by the solemnity on their countenances, that something had touched the consciences of his pupils. He entered into a plain and faithful conversation with them, and had convincing evidence that the spirit of God was operating upon their minds. On Monday morning a deep solemnity pervaded the school. Professors seemed to enjoy unusual measures of the spirit of supplication, and spent their recesses in prayer and conversation with their impatient associates. One after another of those who had seemed most decided in their opposition, was brought under conviction; and the whole academy, with very few exceptions, soon became deeply interested, either as professors, converts or inquirers. During the last fortnight of the term, from fifteen to twenty expressed hope in Christ.

Although the revival appeared to commence thus suddenly, it is now evident, on a review, that the way had been preparing for it, in the providence of God, for several weeks. The death of a young lady in the immediate vicinity, who relied at night in perfect health, and was found a corpse in her bed in the morning, made a deep impression upon the young ladies in Mrs. Eldredge's department. Professors, among them several beneficiaries of the American Education Society, had felt great anxiety for the conversion of their impatient feeble students, and had held deeply interesting prayer meetings; and the testimony of some of the converts now is, that for some time, their minds had been ill at ease.

This institution had its origin in a powerful and long continued revival enjoyed in this place. It was the prayer of its friends, that under its instruction many youths might be brought into the kingdom and induced to labor for the salvation of the world. How much occasion have they for gratitude and humiliation! A good proportion of the converts, both in the former and recent revival, are in a course of preparation for the ministry; and some, it is probable, will become heralds of the cross to pagan nations.

RETIVAL IN S. SCHOOL, SO. AMHERST, MS.—The writer of this article commenced his labors in the South Parish in Amherst, Mass., on the first Sabbath of June, 1836. About four weeks previous to this time, they dismissed their former minister, and the state of religion, both in the church and congregation was considered extremely low.

The Sabbath School was opened in May, with prospects—as may well be supposed under such circumstances—not the most encouraging. It commenced with a little more than one hundred in all, and gradually increased till it numbered about one hundred and fifty. Nothing of special interest occurred till the second or third week in June, when it was found that several young ladies in the Sabbath School, were under the awakening influences of the Holy Spirit. From this time, greater solemnity was manifest than usual throughout the congregation. The third service on the Sabbath, held at the hall, became so crowded that it was found necessary to repair to the meetinghouse. Meetings for prayer, on week days, assumed a very different appearance, being full and solemn. Under these circumstances, a meeting for religious inquiry was appointed, and was held weekly for several months, with very encouraging prospects. Those already alluded to, and who were first awakened, soon found joy and peace in submitting to God, and putting their trust in the only Redeemer of lost men. Others were convicted from week to week, and heard to inquire, "What shall we do to be saved?" Although the work was remarkable for its stillness, having no appearance either of the "whirlwind" or the "earthquake," attending it, as Sabbath after Sabbath, a large number went forward, with all the marks of its being a genuine revival of religion, till about thirty, in the judgment of Christian charity, were brought cheerfully to submit themselves to the Prince of Peace. These, with only two or three exceptions, were all members of the Sabbath School, and from two to twenty years old. About half of the whole number belonging to the parish, have already united with the church, and others, it is hoped, will soon be convinced that it is both a duty and a privilege, to "subscribe with their hand unto the Lord, and ascribe themselves by the name of Israel."

Amherst, Jan. 1837.

L. A. SPOFFORD.

PEARL STREET CHURCH, BEFFALO.—We commenced religious exercises about the first of January, and continued them about four weeks. We commonly had a prayer meeting, or a meeting for conversation, in the evening. Owing to peculiar providences, some of the church were unable to give their attendance, or unite with their brethren in this effort. Others did not appear to be particularly revived, yet a considerable number were awakened, and active and prayerful. The meeting had progressed but a few days, before there was marked evidence of the presence of the eternal Spirit in his convincing and converting power. Almost every evening there were new cases of conviction, and what was unusual in the history of revivals, most of the converts gave evidence, in a short time, of an apparent readiness to yield the controversy at once, as was exhibited throughout. Br. Hopkins, pastor of a church in Ohio, and Br. Cowles, pastor of the church in Ellicottville, assisted several days each in the course of the meetings. Their labors were highly acceptable and useful. About 30 souls were subjects, as we hope, of this work of grace. Nearly the same number of children connected with the Sabbath School appear well. The Sabbath School is still in a revival state. Meetings for the children are held separately from the congregation, every Sabbath morning, in the basement, at the same time that services are held in the church above. An individual well qualified to instruct children, preaches to them regularly. He has a large, attentive, and interesting congregation of children, having their own choice, and contributing to the support of the Sabbath, and perhaps there is not in the city an adult congregation so uniformly serious and attentive. The experiment of preaching to children in their distinctive character, in language adapted to their age and capacity, has proved so far successful beyond our strongest anticipation.

We have received into the church about 25 adults as the result of these efforts. About the

same number of children who give evidence of conversion, have been gathered together, and entered into covenant with God and each other, and are considered under the especial care and instruction of the church; though not yet admitted to all its ordinances. We thought this course better than a hasty admission to the Lord's table.

JOHN C. LORD, Pastor, *(Boston Recorder.)*

BUFFALO.—The meetings in the Free Church in this city, still continue, and are attended with much interest.

REVIVAL IN WESTFIELD, CHAS. CO.—A protracted meeting has been some days in progress at this place. From a letter just received by the editor of the Spectator, we learn that the meeting is attended with great interest and power. More than one hundred are inquiring what they shall do to be saved. A number have hopefully submitted to Christ. Christians are greatly humbled and refreshed.

NEW YORK.—In this city, the state of the Baptist churches is increasing in interest. We last Sabbath witnessed the baptism of fourteen persons, of whom eight were received into the Mather street church, and six into the West church. In each of these congregations there are others who indulge hope, and many who are inquiring. In the Stanton street church and the South church, there are reckoned upwards of twenty candidates each, while in some other churches it is hoped that their "blossoms" of expectation may "not go up as dust."

From the Dover, N. H. Morning Star, a Free Will Baptist paper, of March 1.

From Brother Cyrus Latham, "Poughkeepsie, N. Y. Feb. 13, 1837." "This is the 41st day of a protracted meeting in the 3d Presbyterian church. On an average 10 each day have obtained hopes that they have passed from death unto life. One week ago yesterday 136 of the converts were added to the church—on Wednesday last 60; yesterday 34. The work still goes on. Meetings are held in most of the churches every evening. From 40 to 60 have been added to the Methodist church, and some to other churches.

In Westmoreland, this state, it is believed that more than 60 have obtained hopes within a short time, 28 of whom are young men. Christians and young converts are much engaged. Many children of pious parents have been converted.

In Mansfield, Mass. 43 persons have recently given good evidence of a change of heart. The good work is still going on, and considerable numbers, distinguished themselves as inquirers after truth in almost every meeting. The work began in a protracted meeting.

In Sturbridge, Mass. God's people are witnessing a revival. Backsliders have been reclaimed, and about 20 are rejoicing in the Saviour's love for the first time.

On Chatham circuit, Mass. more than one hundred have professed religion, and 80 have joined the Methodist church.

BOSTON RECORDER.

Friday, March 10, 1837.

SABBATH SCHOOLS.

The church of Christ is engaged in a mighty enterprise, looking forward to nothing less than the entire revolution of the world. In this enterprise a great variety of means and agents are to be employed. Christians must be brought to feel that this is the great object for which they live; and that their substance is at the command of Christ whenever needed to promote it. Individuals must be trained up, to fill every department of personal effort connected with it. It is in this view of the responsibilities of the church to the world, that the Sabbath School assumes its chief importance. It is here that habits of feeling and action are to be formed which are to give character to the church. Here are to be trained up the future ministers of the gospel, missionaries, teachers, and other agents employed in carrying forward the great enterprise of the world's conversion. Do not Sabbath Schools, then, demand the fostering care of the church? Can there be any thing in the parochial duties of ministers of greater importance than this? Ought they not to take a special interest in this work, and to feel that they are personally responsible for its successful prosecution? Can Christians of mature age, while in health, be excused from engaging in it? Ought there not to be more concentration of effort upon this point? Ought not parents especially to feel their obligation to co-operate with the teachers of their children? Can they do this without becoming acquainted with the teachers, praying with and for them, and aiding them by their counsel and sympathy, and with their efforts to secure thorough preparation, and to carry out the impression of the Sabbath through the week?

"WHY SHOULD I BE A SABBATH SCHOOL TEACHER?"

This is certainly an inquiry which every professed disciple of Jesus, not already engaged in this work, ought to make of himself. To aid any who may wish to examine the subject, with reference to personal duty, we will give a few reasons why we think every Christian, of suitable qualifications, ought to enlist in the work of Sabbath School instruction, unless he can furnish an excuse with which he would be willing to stand before the judgment seat of Christ.

1. The spirit of the last command of Christ, requires that his followers should embrace every opportunity in their power to bring others to a saving knowledge of himself. The Sabbath School furnishes such an opportunity. Here is an interesting group of persons, at a tender age, manifesting by their very presence, an encouraging spirit of inquiry. Who that loves the Saviour would not desire to be engaged in directing their young hearts to him? The letter, also, of the command requires it. It was given to the church; and therefore every individual member must feel it to be a personal duty to do all he can for its complete accomplishment. Here is an opportunity of raising up laborers to be employed in the great work of the world's conversion. The teacher, who is instrumental in the conversion of one soul in the Sabbath School, may, through him, preach the gospel to thousands of perishing heathens.

2. Your help is needed. Our schools are suffering for the want of faithful and efficient teachers. And there is scarce a city, village or neighborhood in our land, where there are not many children, destitute of religious instruction, who might, with suitable exertions; be gathered into these schools. In many places there are multitudes, whose moral and religious condition ought to call forth the sighs and tears and efforts of every Christian, both on their own account, and for the future prospects of our country. If you suffer them to grow up, without any effort to bring them to a knowledge of the truth, how will you answer when called to give account of your endeavors to "preach the gospel to every creature?"

3. You ought to engage in this work for the benefit of your own soul. The promise of God is sure, "He that watereth shall be watered also himself;" and thousands of Sabbath School teachers can testify to its truth, from their own experience. The way to keep the flame of piety burning in our own hearts, is to be actively engaged in direct efforts to benefit the souls of others; and the way to bring darkness and

leanness upon our souls, is to live in the neglect of known duty. "The way of transgressors is hard."

We think then, that every Christian is bound to inquire, not "Is it my duty to be a Sabbath School teacher?" but "Can I be excused from this duty?"

OBJECTIONS AND EXCUSES ANSWERED.

1. "I am not capable of teaching." This may be in some cases, a valid objection; for the blind cannot lead the blind. Yet, very few persons of mature age can long innocently avail themselves of such an excuse. They have the means of qualifying themselves, and they are bound to do it, not only for the good of others, but for their own benefit. But, people are not always conscious of their own powers. Even so great a man as Moses, made this excuse, when called of God to deliver his people from bondage. It is not great talents that are needed in this work; but an industrious, persevering, and faithful use of ordinary talents and common acquirements. Neither is a man's usefulness always to be measured by his talents. It is the patient, persevering, and laborious, rather than the great and brilliant, who do most for the benefit of the human race. A person of humble attainments, with fervent piety, may be eminently useful, in this department of Christian effort; and his mind will grow, and his heart be made better by the exercise. But the individual who has but one talent will be held responsible for its use, equally with the one who has ten. Let him beware how he buries it in the earth.

2. "I need the time for reading, devotion and personal improvement." But, we are required to be like our Master, who said, "IT IS MORE BLESSED TO GIVE THAN TO RECEIVE;" and to "Look not every man on his own things, but every man also on the things of others." In looking for the path of duty, we are not to inquire what will best please ourselves, but what will best promote the glory of God and the good of our fellow creatures. However, they are greatly mistaken, who suppose that any personal improvement is lost, by engaging in the Sabbath School. There is no way in which we can become so well acquainted with science, as by teaching it to others; and the same principle applies to Scripture truth. The obligation the Sabbath School teacher feels to his class, operates as a stimulus to study; mind is quickened by contact with mind; and thought is elicited by the effort to remove difficulties in the mind of the learner. The same time spent in reading, would not be equally beneficial to the teacher himself. And as to devotion, it is indeed indispensable that much time should be spent in communion with God, especially on the Sabbath. But, even for this purpose, the example of our Lord does not justify us in taking the time which might be spent in doing good to the souls of others. While the multitudes were willing to listen, and eager for instruction, he continued to preach, till his friends thought him beside himself. These exhausting labors, he followed from day to day; while, on the approach of evening, he would retire to the mountains, and there pour out his full soul before God, continuing sometimes all night in prayer. At other times, we find him rising a great while before day, and retiring to the mountains, that he might be prepared by this heavenly converse, for the labors of the day. O that Christians would imitate more of his spirit, and imitate more his example; what wonders they might accomplish in his name!

3. "I have a family of children; and I feel it to be my duty to devote my time to their instruction." It is indeed the duty of every parent to impart religious instruction to his children. But, this is no excuse for idleness. It is a duty which he must perform in the most judicious manner. He must be diligent in his duty to his family; and he must be diligent in his duty to his fellow creatures. He must be diligent in his duty to his family; and he must be diligent in his duty to his fellow creatures. He must be diligent in his duty to his family; and he must be diligent in his duty to his fellow creatures.

4. "I have tried it, and never could succeed in getting the children interested." But did you first get interested yourself? If not, all attempts to create an interest in their minds must fail of course. Have you studied and prayed over the Scripture lessons? Have you felt an affectionate interest in the immortal well being of your class? Have you attended regularly and punctually? Have you endeavored to secure their affection and confidence? Have you visited them, and conversed individually with them in private? No doubt, if you have failed to interest your class, it has been your own fault; and therefore your excuse is of no value.

Many other excuses are heard, in the mouths of professed Christians, for neglecting this work; many of which, upon examination, will be found to resolve themselves into this, that they are not interested in it. We have no time to pursue the subject no farther; but would entreat every one who is not engaged in the religious instruction of the rising generation, to carry it before God, in his closet, and examine the question of duty in the light of the judgment day.

REVIVALS.

In every age of the church, there have been seasons of general and great attention to the subject of religion. They have been called revivals, because their commencement is marked with the revival of the Christian graces in the hearts of God's children, with clearer apprehensions of spiritual things, an increased desire for the salvation of souls, and an earnest and fervent spirit of prayer. And, wherever such a state of things exists, sinners will be awakened and converted. David says, "Restore unto me the joys of thy salvation, and uphold me with thy free spirit. Then will I teach transgressors thy ways, and sinners shall be converted unto thee." This result, in the mind of the Psalmist, followed of course. Although at all times inexcusable for neglecting to "teach transgressors" the ways of the Lord, yet, it is only when Christians feel this reviving that they are prepared to do it. When they lose their vivid apprehensions of spiritual things; when an impetuous cloud seems to obscure their spiritual vision, their perceptions of divine truth are so obtuse, that they find it hardly possible to convey instruction to the minds of others; and their faith is so weak, that their testimony in favor of vital piety is feeble. Lamentable condition, indeed! Our Lord requires his followers to have their lamps always trimmed and burning; yet, how often are they found asleep with the foolish virgins! But, this is a guilty condition. The whole tenor of the Bible shows it. A state of spiritual declension is there contemplated only as a state of odious departure from God; and Christians are spoken of as though it were expected that they would always furnish a living example of spiritual religion, holy and devout feeling, heavenly affection, weakness from the world, and devotedness to their Master's cause. "Ye are the children of light, and the children of the day: ye are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober." The righteous are represented as a tree "planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither." His root strikes deep by the

living waters, so that he is not subject to the vicissitudes of the weather; but is expected to be always flourishing, and always bringing forth fruit. Would not this be a perpetual revival? Or, rather, such a constant continuance in well doing as would need no reviving; and as would bring forth fruit continually, by constant accessions to the fold of Christ. The latter is inseparably connected with the former; for the word of inspiration declares that, "as soon as Zion travailed, she brought forth her children."

These golden seasons, are spiritual harvests; and they must greatly increase, both in power and duration before the great harvest of the world is brought in. So great and powerful are we taught to expect them to be, that "a nation shall be born in a day." But, how is it now? How has it been with the churches in this country for several years past? An examination and comparison of the statistics of the church and the world, even in this highly favored land, would doubtless startle even those that are "at ease in Zion." Let every one make the examination, first, as to what proportion the accessions in his own church, for a given period, have borne to the natural increase; second, let him extend this comparison, so as to include all the inhabitants of his parish; and finally, to the more destitute regions of our land; and what conviction will be forced upon him? Will he not find the world gaining ground upon the church? If so, how can the millennium appear, until a great change takes place, in the movements of the church? N.

"TAKE HEED HOW YE HEAR."—LU. 8: 18. "Faith cometh by hearing;" and therefore it is that this injunction of our Lord assumes such great importance. Preaching is the appointed means of grace, by which, above all others, sinners are to be converted, and believers sanctified. It is God that speaks; though he condescends to send his message by men of like passions with ourselves, that we may not be terrified at his presence. But they are ambassadors of Christ, if they preach his gospel; and he has assured them that, "he that heareth you, heareth me; and he that despiseth you, despiseth me." Take heed, therefore, how ye hear, and how ye regard the messengers of Christ. Beware of a fault-finding, critical spirit, lest you despise and cast behind you God's truth, on account of the imperfections of the channel through which it reaches you. Ministers are indeed but "earthen vessels;" yet such vessels may contain the richest dainties; and we are bound to regard them on account of what they contain; to esteem them very highly for their work's sake." N.

PIETY IN THE MINISTRY.

In our last we gave the first part of an interesting letter to Rev. R. S. Storrs, on this subject—supposing that was the wisest—but we have since discovered that the last part was omitted; this we have now found, and with pleasure present it to our readers.

An illustration.—During my studies preparatory for college, at Phillips Academy, Andover, two young men were there, who were exceedingly depraved. In view of their fearful guilt and danger, two of the pious students agreed to pray for them one night, three hours in succession, each in his own closet. A few days after, one of them said to the other, "Well brother C., how did you enjoy the season of prayer the other night?" "O, very much," said he. "After I had prayed about half an hour, I began to feel full and sleepy. I rose from my knees, sat down, and read a while in the Bible. I then knelt again, and continued in prayer, as I thought, about thirty minutes. I rose, and looking at my watch, found to my surprise that I had been engaged more than three hours." "The next day," continued he, "I felt so much of the presence of God, and had such a foretaste of heavenly joys, that I was unable to look at my Latin books." That beloved brother has now been, for years, a missionary on one of the islands of the Pacific ocean; and when such men place their feet on pagan shores, we may well say, "how beautiful are the feet, &c."

Its influence on public duties.—Now follow the ardently pious minister into his family, and see how intensely the fire of devotion burns on his domestic altar; hear with what confidence he pleads with a covenant God for his beloved wife and children, and all under his care, that they may be vessels of mercy, useful in time, and prepared for the blessedness of heaven! And then, follow him in his parochial visits, while he lifts up his heart to God for support, and for access to every mind. He enters family after family, comforts the saint, warns the sinner, reads and explains the Scriptures, and then kneels down and offers prayer, till heaven and earth seem blest, and all are made to feel that God is there!

Go with him now to the house of God, where the presence of Jehovah fills him with awe, and every object awakens in his mind the purest devotion. He collects his thoughts, shuts his eyes and heart on the world, spreads forth his hands, and stands as the Lord's priest, between the living and the dead. Observe, with what a glow of holy gratitude he thanks God for his mercies; with what deep contrition he confesses the sins of the congregation; with what boldness he pleads for the church, that it may be pure, spiritual, steadfast, prayerful and benevolent; with what fervency he pleads that inquiring sinners may be awakened from their guilty slumbers, and made heirs of an eternal weight of glory! See, with what parental tenderness he bears in the arms of faith and love, his Sabbath School, and the dear lambs of his flock, to lay them on the bosom of the great Shepherd of Israel, who once said, "Suffer little children to come unto me, &c." Observe with what lively faith he intercedes for ministers and churches abroad; for colleges and seminaries of learning; for the young and the aged; for men of business and influence; for rulers and people; for infidel scoffers and profane Sabbath breakers; for the great objects of Christian benevolence; for missionaries at home and abroad; and for a world of unrepentant sinners; rising higher and higher in the fervor of devotion, till the whole scene becomes one of deep, intense and thrilling interest, and all are made to feel, "Surely, this is none other than the house of God; this is the gate of heaven."

Pause now, and ask—has not ardent piety an influence on a minister's prayers? Will such prayers be lost? Never! They enter heaven, move the heart of God, and bring down blessings in rich variety. By them, the hypocrite in the church is made to tremble, the slumbering are awakened, the weak are strengthened, the wavering established, and the heavenly minded filled with gratitude and joy. Sinners, too, are made to feel and tremble in view of their guilt and unfitness to appear before God, their final Judge. Nor is this a vision. It is a sober reality. Thus have men lived and prayed. It is said of the persecuting Mary, that she shrank the prayers of John Knox more than all the artillery of England. Knox is not the only man who has prayed with power. Such men were Daniel, Paul, Brainerd, Martyn, and Payson. I once heard Dr. Payson pray; and the impression of that prayer is fresh in my memory to the present hour. I never knew any other man, who seemed to approach so near to the great God, and intercede

with such an all-subduing fervency for the church redeemed by the tears and blood of his well beloved Son, and for thoughtless, hardened sinners rushing impetuously down to the world of death. And, with what deep humility and heavenly fervor did Brainerd often pray, in his cheerless log cabin, and amid his little circle of pious Indians! how often was his other-worldly comfortless abode, thus converted into the very anti-chamber of heaven! Such a flood of divine influence descended, that the stupid and benighted pagans were melted into penitence and love, and as they came within the sound of his voice. Martyn prayed with an unction and a hallowed eloquence that made even the heart of adamant in an Arab, feel. And, how may we suppose that Paul and Silas prayed, when the earth shook, and the prison doors opened, and the affrighted jailer fell trembling at their feet! Daniel once prayed, and all heaven was in motion, and immediately an angel reached him, to assure him that his prayer was heard, and that the church for which he pleaded should soon be delivered from captivity.

When, O when, will our churches be furnished with such pastors? Were all the ministers of Christ in our land thus holy, thus prayerful and devoted, how soon would our dying churches be revived, the feeble become strong, and the strong become as giants! How soon would the wastes of Zion be repaired, and the desolations of many generations be restored! How soon would the goings of Jehovah be heard in the tops of the mulberry trees; and the chariot of his power and love be seen rolling through the land, with an all subduing energy! How soon would the valley of vision lose its dreariness, the dry bones be put in motion, and covered with flesh and comeliness, and multitudes now dead in sin, begin to sing the glad hosannas of the redeemed!

Yours respectfully, C. KIMBALL.

RELIGIOUS ENJOYMENT.

Many seem entirely to forget, on this subject, the relation of cause and effect. Religious joy is a result, not an independent event. It is produced by the appropriate operation of moral laws. It is no miracle. It will exist in any mind under the proper operation of those laws. Perseverently only, of the mind itself, either by sin or physical arrangement, will prevent. And yet many seem to regard it as what they have scarce any more agency in, or control over, than they have in the operations of an earthquake. They expect some flash or other, as independent of themselves as that of the lightning, will kindle it in their bosoms. They wait for its arrival, as the sailor does for the good humor of an adverse wind. They sigh over the death of religious pleasures in their hearts; they bewail their departed spiritual joys, and wonder the enjoyments of which they hear & read, are not theirs, and hope and wait for their arrival. All this while they are regarding this religious happiness, not as an effect of causes in which they have any agency, but one independent of themselves and far removed from all connection with personal effort. Hence they sigh on, and lay out their strength in bewailing, but do nothing to attain that whose absence they lament.

This disrespect to the laws of the moral world is just as absurd as similar treatment of those of the natural. Look yonder, then, joyless disciple! There is one mourning the sorrows of unwatched hunger. Refreshing food meets his eye, is within reach, and at his disposal. Yet he sighs on leaving it untouched. He would, surely, perhaps, softly breathe, "It is a pleasure of yourself. That is your tongue." You mourn the absence of spiritual joys. But they are fairly within your reach. They abound on every hand. They might come streaming in upon you from every quarter. Just use the agency that such results, according to the laws of mind demand, and "the shadow of death shall be turned into the morning." There is no dispensation of the Spirit, no divine agency that takes this matter so out of your hands, as to make void your agency, as to leave you inactive and irresponsible.

For the sake of a closer illustration and a firmer grasp upon your conscience, we will give a specific direction. Perform with unshrinking promptness any particular duty, which conscience declares to be now neglected. A little self reflection will start, perhaps such game as this, out of the darkness of forgetfulness. Pursue it. One duty done, your vision will be clearer to behold another. Go on. Each step you thus take is toward "the delectable mountain."

"But this will break up my long accustomed habits, will change the whole current of my life." Very well. It was because your course of life was wrong, that you walked in gloom and darkness, spending vain sighs for joys which could not be yours, while living thus, without the destruction of the harmony and order of God's moral government. Be it that, the above prescription will change the habits of life. Eternal winter may ensue if they are not changed. But if changed, and conformed to God's holy will, "then shall thy light rise in obscurity and thy darkness be as the noon day. And the Lord shall guide thee continually and satisfy thy soul in drouth, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water whose waters fail not."

THE INQUIRER FURTHER ADVISED.

That family altar. It was overthrown, you know, some months since in a hurricane of worldliness. You thought some of your temporal interests would go down, if your family altar did not, and as the increase of that was not so savory as the increase of gold, it must fall. So gain stood and goldness fell! You said you had some desires that Zion should be in a better state in your community. That fallen altar is one of the signs of its desolate condition. It proclaims a fallen heart! It declares the power of worldliness. What an energy for evil that agent must have, which can prostrate so solemn, so sacred, so precious an institution as domestic worship! With what power it must have pushed your moral feelings before you threw that altar into the dust!

If the clock had fallen and dashed to atoms its beautiful face, or an overthrown table had laid your crockery in ruins, you could not have witnessed either calamity without a pang. But there is the fallen family altar, and it has lain in ruins months, but there is not a tear. A tear, a pang at the sight! Nay, your own hand did it. It was an act of choice!

But you would have Zion put on her beautiful garments. The fallen altar then, look at it, set it up. And when you have set it up again, and offered sweeter incense, in penitence and love, than ever yet was offered on it, see to it that it stands.

There are family altars that stand up only long enough to offer incense once a day, and some are up-right only once a week; are prostrate every day but the Sabbath. But, rather, do you offer sacrifice on yours often enough to keep it constantly warm. Never, no never let the fire go out. And if it burns there you will always have the fire of devotion within you. And you can help others re-erect their fallen altars. And thus you may restore beauty to Zion and "the garment of praise for the spirit of heaviness." H.

A SPIRITUAL MIND.

Sweet and refreshing thoughts of God enter easily into such a mind. It is a pure spring, whose waters come bubbling and sparkling up of their own accord. It is not necessary to dig for them and fetch them up with laborious effort. And as the waters of a fountain go forth to fertilize the ground, so do the sweet thoughts and pious suggestions of the spiritual mind flow forth to enrich other hearts.

It is no task for such a mind to think of God. Thoughts of Him come into it from all his works, as the light strikes the eye from every luminous object. It beholds the divine image every where. It is not to say "where is he?" It can say, "where is he not?" Every thing below sends its thoughts above. It has not to drag its meditations back from the world. They flow quickly to spiritual and holy thoughts. They revert to them, when present need and lawful occupancy with the world is over, as the divided waves return to smoothness again after the passing keel.

We have the exhortation to this attainment from the eminently spiritual mind of Archbishop Lightfoot. "Consider yourselves, my brethren, and trace yourselves into your own hearts, whether often in a day your thoughts run this way, finding the meditation of God sweet to you. You might entertain divine and heavenly thoughts, even while about your earthly employments and refreshments. Make it your business to learn more of this wisdom: call in your heart, commune often with yourselves and with God; be less abroad and more within and more above; this is by far the sweetest life. Beg of God to wind up your hearts, when you find them heavy and dull, and need much pulling and hauling from your head. A touch from his hand will make them mount up easily and nimbly." H.

NEW PUBLICATIONS.

THE YOUNG MAN'S AID.—Some of the first sheets of this forthcoming work from the pen of Br. H. WINSLOW of this city, have fallen into our hands, and claim a passing notice. With many, the name of the author will be a sufficient recommendation to any work, designed to aid the "young man" in the formation of his character for usefulness and success in business. A cursory glance at the pages before us, warrants us to say that the reputation already formed by the author, will be fully sustained in the present production. And we sincerely congratulate our readers that one whose congregation is composed chiefly of the young—whose intercourse with them has been so free and unconstrained—whose labors among them have been so successful as well as abundant—has been led to embody the results of his studies and watchings and prayers for their improvement in a volume that may and ought to find its way into the library of every young man in the land. Possibly we may give a more extended notice of this work hereafter. We only add that the mechanical execution is worthy of the Press from which it issues—that of D. K. Hitchcock.

A Help to professed Christians in judging of the spiritual state and growth in Grace. By Rev. JOHN BARR.

It is very probable that this Treatise has been noticed already in some past volume of the Recorder—but it has escaped our recollection. It was published at Edinburgh in 1830, and reprinted by Perkins and Marvin of this city, in 1831. We purchased a few weeks since, on no other recommendation than its title, and with a view to read it a particular interest in settling the "Great Question," "Am I His, or am I not?"

We have read it with unmingled approbation and pleasure—and regard it as one of the best volumes that has issued from the press for many years, on experimental religion. It deserves, and will richly reward the diligent perusal of every Christian—especially if his mind be awakened in some measure to the measurable importance of the subject, in application to himself. It discusses the following topics, viz. the duty and importance of knowing our religious character—directions for self-examination—false marks frequently mistaken as evidences of a gracious state—genuine evidences of saving grace—address to those who have no genuine evidence of a gracious state—assurance of salvation—nature and properties of growth in grace—evidences of growth in grace—increases of growth in grace, and symptoms of spiritual decline—means of promoting growth in grace—and, advantages of growth in grace.

The discussion is conducted throughout, with great calmness, clearness, earnestness, and discrimination. Of course, the subject admits of no originality of thought, and there is no attempt at originality of expression; all is simple, plain, and well adapted to every understanding; yet dignified and elevated by well selected illustrations. It is worthy of a place in every minister's library; and should it find its way into the library of every Christian professor, it could hardly fail to contribute greatly to a minister's usefulness, among his people.

The time has never been, we venture to say, when books of this character were more needed—or, when the subject here discussed, required to be more fully and urgently brought before our churches. The religion of "experience" is in danger of being swallowed up in the religion of "action," and as soon as Christians settle down on the persuasion that they may safely neglect their hearts, while they are laboring for the salvation of the world, they are caught in the snare of the devil, and will soon be led captive by him at his will. There is no safety in Zion, not to the individual believer, but in keeping the heart with all diligence.

Fourth Experiment of Living. Living without means. Otis, Broaders & Co. Boston, 1837. pp. 98. The subject of this Tract was suggested by the "highly popular and useful work, entitled, 'Three experiments of living.' It is attractive, at least, a portrait of folly and vice not to be contemplated without mingled indignation and disgust. 'The sin of the author has been to sketch character,' not to 'satirize or portray any one person, living or dead.' Had not the narrative been true to facts, such a disclaimer had been unnecessary.

PROGRESSIVE EXERCISES IN BOOK KEEPING, by Single and Double Entry. Designed to furnish the Scholars in Common Schools an interesting and useful mode of applying their knowledge of Penmanship and Arithmetic. Also, to afford to Farmers and Mechanics an easy mode of acquiring a knowledge of the important branch. By James H. Coffin, principal of the Fellsburg Academy, Greenfield, Mass. A. Phelps, and Boston, Crocker & Brewster, 1836. 8vo. pp. 84.

Next to Foster's, the best system of Book Keeping we have seen, especially for common schools. We can cheerfully commend it to the public service. A.

CONVERSATIONAL PHRASES AND DIALOGUES, for French and English. Boston, James Munroe & Co. 1837. 18mo. pp. 121.

The popularity of this little work in France entitles it, at least, to a considerable examination. It is compiled from the Eighteenth Edition of the "conversational phrases" of Bellenger. We are moreover exceedingly well pleased with its mechanical correctness. A.

PHRASES AND DIA
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Amount of articles consumed which a farming establishment on a large scale might supply. Amount expended for other articles, such as groceries, other kinds of fuel than wood, lights, &c.

\$8,373 09
\$2,351 70

From the large proportional expense incurred such articles as a farm produces, the practical wisdom

* See Legislative Document of the Senate of N.

Duke of Oldenburg. The whole of her father's territories contain about 3000 square miles, and 250,000 inhabitants; the former being about a third and the latter not much more than a half of the corresponding extent and numbers contained in the Morea. The annual income of the state is £150,000 and the principal productions are horses, cattle, linen, flax, &c. 176,000 of the population are Lutherans, 100,000 Catholics, and 1000 Jews. The Duke himself is of the Protestant religion. Oldenburg, the capital

anguine hopes. Look back on these proceedings, shilly, but reluctantly made, and see how, in every instance they have completely failed.

An impactive experience, during the struggles of revolution, was supposed to warrant a belief that the would not bear the taxation requisite to discharge immense public debt already incurred, and to defray necessary expenses of the government. The cost of two wars has been paid, not only without a murmur, but with unqualified alacrity. No one is now left to doubt that the burthen will be cheerfully borne that may be necessary to sustain our own civil institutions, or guard our honest

For myself, then, I desire to declare, the principle that will govern me in the high duty to country calls me, as a strict adherence to the spirit of the constitution, as it was designed by its framers. Looking back to it as a sacred trust, fully and not easily fringed; remembering its throughout a work of concession and compromise, it is limited to national objects; regarding it to the people and the States all power not granted with a shield endeavor to preserve, not

SALLUST'S JEGURTHEE

AND Conspiracy of Cataline, with an English and Geographical and Historical Introduction, by Charles Arthur, L. L. D. *Former professor of literature, in Columbia College, and Rector of the School.* Sixth Ed. Corrected and enlarged. *Paley's Theology Illustrated, &c.* Analysis of the Principles of Rhetorical Delivered in Reading and Speaking, by Eben. Fortw. President of the Theological Seminary, Andover.

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